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THE UNITED COMMUNITIES.

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Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Depot of the Midland Railroad. Number of members, 205. Land, 654 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, &c. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

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SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is as permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Branch-Communities, though they have not attained the normal size, have as many members as they can well accommodate, and must grow in numbers only as they grow in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they cannot all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

PROOF.

I.

Ye winter winds, so rude and stern,
That pierce so chill,
Blow on, and work your bitter will;
Your rudeness I can lightly spurn,
For I am sterner still.

II.

Thou summer sun, that art so fierce
To burn and thrill,
Beat down upon me as you will;
My courage you may never pierce
Since it is fiercer still.

III.

Ye powers of wrong, though doubly strong
To do me ill,
Strive as ye may to work your will;
When all your darkest legions throng,
Then I am stronger still.

IV.

For greater powers to me inclined
In sweet good will,
Make me a might no strength can kill;
All foes are mine to break and bind,
In being stronger still.

G. N. M.

CONVERSION OF EVIL INTO GOOD

Home-Talk by J. H. N., Apr. 27, 1872.

IT is a great help to me, in breaking up evil-thinking and stopping the temptation to it, to consider that God sees a great deal more evil than we do or can see, and yet he is happy. He certainly sees all the evil there is; he sees an inconceivable amount which is entirely hidden from us; and yet he is the ever-blessed God. How can he be perfectly happy while seeing so much evil? It is because he has a self-protecting faith which turns evil into good. We see in our own experience that evil may be turned into good in particular instances, as, for example, when trouble befalls us that results in softening our hearts and finally making us happy. But God has a faith that turns all evil into good. Consequently, to him there is no evil. He sees all evil or what we call evil, but to him it is all converted into good. And, strictly speaking, all evil is and must be relative, not absolute. We see in small matters that what is evil to one being may be good to another. To put a trivial instance: when you catch a fish it is evil to the fish but good to you. In some such sense all evil is good to God; not that he is responsible for the original existence of evil, as you are for the sufferings of the fish; but he gets benefit and joy out of all evil, though it exists in spite of him. There is evil to the devil and to those who partake of his evil-thinking, but there is no evil to God. And it is the greatest possible comfort to believe that in this respect we can come into full sympathy and union with him, so that all evil, visible or conceivable, shall vanish in everlasting good. Paul certainly had reached a high place where he conceived of things in some measure

as God does. In the midst of the unspeakable tribulations that followed him for forty years he could call them "light afflictions which are but for a moment," and could see distinctly that they were working out for him a "far more exceeding and eternal weight of glory," so that to him they were not evil, but good. His faith had thus come into unison with God's faith. He turned evil into good on the same great scale as God does. We can do the same. And let us be sure that evil will never leave us alone until we do thus convert it all into good. We must not try to get rid of it in any other way. It will torment us until we learn to dispose of it as God does. Instead of dividing the universe into two distinct halves, one good and the other evil, and trying to run away from evil by getting out of the bad half into the good, we must turn round and claim the undivided whole as our inheritance, and insist that it is all good. Paul's theory was "that all things are ours, whether life, or death, things present, or things to come," and that all is good property, death as well as life. This is the good lesson of existence—to learn the faith of God. This is the philosopher's stone that turns all things into gold. In God the transmutation is always going on, leaving no space for evil to show itself. We must follow hard after him, till there is no interval between the presentation of evil and its conversion into good. Then our peace will be the peace of God.

BACKWARD GLANCINGS.

IV.

MY brother remained at the Andover Seminary one year. The principal text-book for study was the Bible, and Professors Stuart and Robinson, men eminent in Biblical learning and interpretation, were his teachers. With these aids, and inspired by an unquenchable desire for truth, J. made rapid progress. New and interesting discoveries, relative to Christian experience and the time of the Second Coming, were the fruits of this first year at Andover. The second year's course at Andover was devoted mainly to studying systems of Theology. As J. still preferred the simple Scriptures to all commentaries, he resolved to leave Andover and go to New Haven. The Professors of the Theological School at New Haven were at that time progressive men and full of the revival spirit. They led the van of the army of young converts in New England. At New Haven, J., besides attending to the usual Seminary studies, entered with ardor into every religious and reformatory movement. He, with other earnest students, held meetings in various parts of the city, taught colored Sunday Schools, and assisted in forming a new church,

the first Free Church in the city, composed of the most active and devoted spirits from the Seminary and the churches. Having now received the usual license to preach, he was invited occasionally to fill the pulpit of some of the neighboring ministers. During a vacation of six weeks he preached and performed all the duties of a pastor of a parish in North Salem, N. Y. In one of his vacations, spent at home, he attended a protracted meeting at Brattleboro, and there heard the Rev. Mr. Boyle, an evangelist, "an eloquent man and mighty in the Scriptures." Returning to New Haven, J. advised the elders of the Free Church to engage Mr. Boyle as their pastor. This was accomplished. Mr. Boyle entered upon his labors with great zeal and acceptance. While my brother was thus active in all religious movements according to the highest revival standard, his own private experience was approaching an important crisis. In the latter part of February, 1834, my mother received from him the following letter, which filled our home circle with mingled awe and expectation. I was too young to fully understand the mystery, but I well remember mother's serious yet excited looks; and of hearing my elder sister, as she hastily passed through the room with the letter in her hand, exclaim, "What does *J.* mean?"

New Haven, Feb. 24, 1834.

DEAR M.:—I begin this letter as I never began one to you before, with full confidence that I shall be assisted to write something that will be profitable (though perhaps not pleasant) to you. Let me tell you where the Lord has led me, that you may know the reason for any change of style which you may discern in my writing; and that you may not be alarmed or wonder at any unexpected event in my future course. You doubtless well remember the path my spirit was pursuing when I was with you. The Lord was urging me on from one step to another in the grace of Christ, toward the independent standard of his word. My conviction was growing stronger and stronger that a necessity was laid upon me to cut loose from the traditions of men, and give myself wholly to the simple searching of the Scriptures for the mind of the Lord. You remember I said something about Christian perfection. That subject continually troubled me, and the burden of it accumulated upon my soul till I determined to give myself no rest while the possibility of the attainment of it remained doubtful. A revival, as you probably know, was in progress here when I returned. In consequence of my interest and labor in the work I was led to study the Bible with intensity of application; and the Holy Spirit (as I know *now*) opened the eyes of my understanding to perceive the requirements of God's law and his method of salvation in a new and wonderful manner. I found myself a sinner, under condemnation of a holy God; not but that I was still conscious of having partaken of the grace of Christ and of the Holy Spirit, but I saw that I had abused these mercies and was making Christ a minister of sin, serving a God of my own imagination, not that God who abhors *all* sin. That you may know the source of my convictions, I beg of you to read carefully and prayerfully, the following passages: 1 John 1: 5—7, 2: 15, 3: 6—9. 1 Cor. 13: 1—7, 10: 1—12. Luke 12: 45—48. John 8: 30—44.

I felt myself to be under condemnation; and knowing that "there is no condemnation to them that are in Christ Jesus," I gave up my hope, and commenced anew the work of seeking for the Lord with fasting and prayer—determined to settle the question respecting my eternal character—to become *one* with Christ, or perish. The sorrows of death compassed me about. For one week I walked under a heavy curse. At last the Lord met me with the same promise that gave peace to my soul when first I came out of Egypt. "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved." I saw it covered the whole work of salvation—sanctification,

as well as justification. By faith, which is the gift of God, I took the proffered boon of eternal life. God's spirit sealed the act, and the blood of Christ cleansed me from *all* sin. Now I must honor the Lamb of God by acknowledging his power. He has given me a conscience void of offense, and full assurance of everlasting glory; an unspeakable gift. For me to live, is Christ; to die, is gain. The battle is fought; the victory is won. I am conqueror, and more than conqueror, through him that loved me. I cannot describe the change that God has wrought in me; perhaps it would do you no good if I should. You will think me crazy for what I have already written; but do you know that God's wisdom is the world's folly? I have consented to be a fool, that I might be wise. O, "beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ." If you rest your hopes of heaven on the traditions of men, I tell you they will be swept away. I am amazed when I look now, as it were with the eyes of Him who dwells on high, upon the Christian world. Truly, *many* will say, Lord, Lord, who will be rejected from the gate of heaven? I say not these things to trouble you, but to warn you.

I know not how the Lord will dispose of me; only he forewarns me that contempt and persecution await me. Let me say, if God calls me to suffer with his Son, "Weep not for me, but weep for yourself and for your children." The Lord will deliver me from every evil work.

Yours, &c.

J. H. N.

TWO DISCOVERERS.

THERE are points of resemblance between the discoverer of America and the discoverer of the truth about the Second Coming of Christ, which have often attracted my attention. Each discoverer found a new world: one a new out-world; the other a new in-world.

Before the time of Columbus everybody believed the ocean to be boundless; that the waves which are driven by the east wind from the shores of Europe go on and on forever, never again to dash their white foam on the beach of cape or continent.

Before the time of Mr. Noyes the religious world could make no answer to the question, "Where now are Paul, Timothy, Peter, James and John, the lovers and followers of Christ?" Dead, dead, dead. The river of death, to these religionists, like the unexplored Atlantic to the ante-Columbus geographers, had no shores; and they supposed that the souls of these good men had been wafted over a shoreless, trackless deep for eighteen hundred years.

Columbus left behind him the Old World, and sailed westward. With a heaven-inspired courage, he braved all dangers, until his ear caught the thrilling sound of "Land ho!" and a New World was added to the Old. Mr. Noyes left behind him the opinions and traditions of the old world of thought, and fearlessly followed the apostles of Christ by the aid of the chart they left in the New Testament. With a heaven-inspired courage and perseverance he followed the Primitive Church, undaunted by the dark ocean of death, in which they were said to have been swallowed up. He watched until he saw that many of those old saints did not sleep, but remained till the coming of the Lord, and were caught up to meet him in the air, and so have ever been "with the Lord." Where? In the New World, the world of the Resurrection. His were the first eyes since the destruction of Jerusalem which saw the bounds of death, which saw the shining shore of the new world,

adorned with the oldest and grandest of civilizations. This was not a vision which faded away like a dream of baseless fabric; but it was the discovery of as real a world as that by Columbus. From the year 1834 until to-day he has been gazing at that world, conforming his life to the example of the men he there sees, changing old institutions to the pattern of the Resurrection, and making, in the sphere of his influence, a heaven upon earth.

J. B. H.

SPIRITUAL RELATIONSHIPS.

ONCE thought I never could feel at home with and enjoy the society of persons who are of a different race, color and habits from myself; even after I had experienced religion, the idea of forming a spiritual relationship which should ever become as strong and enduring as the natural, I considered absolutely impossible. Twenty years' close companionship with those whom I regard as fathers, mothers, brothers, sisters, has wrought a change in my feelings. I have learned to appreciate and love all those around me; and I am convinced that the relations of the flesh are weak and transitory in comparison with those of the Spirit. The variations of character seem as beautiful to me now as the variations we admire in a musical composition. I feel thankful that God has scattered his children all over the earth in order that each may contribute something new for the benefit of all. The proud baron boasts of tracing his ancestors back for a few centuries; but as the grace of God has called me into his family, I can trace mine back before the hills were formed and before the earth had its foundation, and humbly feel that I am an inheritor of the blessings which are awarded to the children of God. I feel a sweet union with those who show family likeness, which surpasses anything I ever experienced with those who claim me as kindred. To be sons and daughters of God is far greater than royalty. Speaking of royalty brings to my mind an anecdote told of Lady Huntington.

One day, as was her custom, she invited poor believers to her house; and while she was talking pleasantly with them and making much of their visit, some of her aristocratic relatives unexpectedly arrived; they were much disturbed at her familiarity with these humble people, and remonstrated with her about it, when she asked, "Why, don't you know who these people are?" They answered, "No, of course not; do you think that we would stoop to inquire after such shabbily dressed people?" To which Lady H. responded, "You might be proud of the society of these good people; for they belong to the royal family." This was a noble reply, and worthy of Lady H. She evidently loved these spiritual friends more than her worldly relatives.

I used to wonder what kind of joy the angels had over the sinners that repent; but now it seems clear to me. I have often met my relations after the flesh, at my father's house, with intense pleasure; but the emotions of joy that fill my soul at the hope of meeting that "innumerable multitude" of all nations, kin-

dreds and tongues, with palms of victory, leave no doubt in my mind of the vast superiority of spiritual relations over those of the flesh.

C. E.

INFLUENCE OF TREES ON CLIMATE.

BY H. THACKER.

IT is pretty generally conceded by observing minds, and especially by men of science, that a perceptible change has taken place in the climate in this section of country within the memory of many of its present inhabitants. Furthermore, it is maintained, that the change has mainly been brought about by the destruction of the native forests. Facts going to substantiate this hypothesis are observable in more ways than one. In the first place, it is admitted, and experience proves, that droughts occur more frequently and are more severe at the present time than formerly; and that thunder-storms are less frequent in summer and the atmosphere generally less humid. Millers, and factory-men especially, are made sensible of the change in this respect, in the diminution of their mill-streams, and the consequent lack of power to drive their machinery. Natural fountains fail, and wells become dry, sooner than they did fifty years ago. It is also observed that failures in crops in consequence of droughts are more frequent and more extensive than in former years.

That this condition of things is the effect mainly of the wholesale destruction of the forests of the country, is demonstrable from natural laws. Trees and forests, it is evident, are the natural protection of the earth's surface, not only from drought, but from excessive heat and cold. Where is the man who has not been made sensible of this fact, on seeking the shelter of the forest in winter, or the shade of a noble tree in the heat of summer? The atmosphere of woodlands is not only cool in summer, but always more moist than the clearing, for the reason that the trees arrest the otherwise rapid evaporation of moisture from the earth that takes place in the open ground; thus making the effect of showers more lasting. Consequently, streams that take their rise in swamps and forests are thus in a good degree protected, and therefore enabled to hold out longer than otherwise would be the case.

But cut away the forests and clear up the swamps, and the diminution of streams and the drying up of fountains is soon visible, caused by the increased evaporation of moisture from the earth's surface. Also a humid atmosphere maintained by a proper proportion of forest-land is much more favorable than a dry atmosphere for attracting moisture from the clouds in the form of showers and thunder-storms. This fact has been demonstrated by actual experiment. In sections of country where previously but little rain fell, by the extensive planting of forest trees, the number of rainy days has been trebled; thus rendering comparatively barren districts fertile and populous.

Furthermore, that the climate in this section of country has undergone a perceptible change within the last fifty years, as regards the severity of the winter months, is a fact that scarcely needs argument to be substantiated. As an instance of proof in point, we have only to recur to the fact that in sections where once the more tender kinds of fruits flourished, such as the peach and the apricot, at the present time they are seldom seen. Ask the inhabitants of such districts the cause of the failure, and they will tell you they know of no cause other than the rendering of the country bleak by the destruction of the forests, thus giving free sweep to the cold winds of winter. The fruit buds and trees of the less hardy kinds perish, being unable to withstand the change and exposure.

The destruction of the more tender fruits

and shrubs is by no means the extent of the evil consequent on the denuding of the country of forests. Grass-lands and fields sown to winter crops also suffer much for the want of protection. The winds of winter, unbroken by forests, sweep over the land, carrying away the snow that falls, which is also a natural protection, leaving the ground naked, and the plants exposed, to be uprooted and destroyed by frost. The amount of suffering of both man and animals, in consequence of the direct exposure to the cold blasts of winter, is also a matter worthy of some consideration by all concerned.

Nevertheless, the work of destruction goes forward, whilst the thoughtful man looks on, and involuntarily shrugs his shoulders at the fall of each noble tree, and wonders when the end will come. Doubtless the work will continue so long as any considerable amount of woodland remains, and the spirit of avarice continues to govern the lords of the land; unless indeed some law is made to prevent the evil, by enacting that in lieu of each tree cut down two shall be set out; by which means the loss would be made good, and the area of woodland perhaps be increased, and thus prove a blessing to future generations.

There are already indications that in some future time the value of trees and forests to the country at large will be more generally appreciated. In some of the more destitute parts of the Old World, as France, India, and Egypt, the subject of setting out forest trees is being agitated, and their respective governments have taken hold of the matter. Also in some of the western States of our own country, the good work has been commenced by individuals and companies, and is in some cases even encouraged by the State governments.

Since the above article was written our attention has been called to an article in the *Christian Union* embodying the results of some recent experiments conducted by M. Tisseraud in France, under the auspices of the Forestry at Nancy. We copy:

The experiments were upon the following points:—1st. Does the wooded area of a country affect the rain-falls? To ascertain the truth two stations were selected, some fifteen miles apart, at an equal elevation above the sea, one in a wooded and the other in a cleared and cultivated country. The result reduced to inches was as follows:

Rainfall at			
	the Agricultural Station	the Forest Station	Difference.
8 Months, 1866,	23.25 inches.	27.24 inches.	3.99 inches.
" " 1867,	33.93 "	36.41 "	2.48 "
" " 1868,	24.84 "	29.48 "	4.64 "
Totals,	82.02 inches.	93.13 inches.	11.11 in.

That is, nearly a foot more of rain fell in the wooded country.

2d. Does a forest, by intercepting the falling drops, appreciably diminish the amount of water that reaches the earth? Result:

	Under the Trees.	In the Open.	Difference.
8 Months, 1866,	25.90 inches.	26.20 inches.	0.30 inches.
" " 1867,	34.17 "	36.41 "	2.24 "
" " 1868,	27.67 "	29.48 "	1.81 "
Totals,	87.74 inches.	92.09 inches.	4.35 in.

It is thus apparent that the trees do take heavy toll of the falling rain, but a simple sum in subtraction will show that there is nevertheless a balance of 5.72 inches in favor of the forest.

3d. Do woods enable the soil to retain moisture? Two vessels of equal size containing water were kept, one in the forest and the other in an open place. The result was very natural, namely, that the evaporation was five times as rapid where there was no protecting shade.

4th. What is the influence of forests on temperature? The investigations in this direction are incomplete, but they simply confirm what the animals and birds have always told us. The exact figures in the localities tested were as follows:—The mean temperature of the forest was lower than that of the open fields, by 4 deg. 35-100ths in the morning, and 9 deg. 33-100ths at night in July,

which difference fell in December to 0 deg. 48-100ths in the morning, and 0 deg. 94-100ths at night. Again, the average variation in temperature was much greater in the open country than under the cover of the forest between day and night. It ranged from 0 deg. 5-100 to 8 deg. 57-100ths in the open air, but only from 0 deg. 4-100 to 1 deg. 22-100ths in the forest. That is to say, the woods like living springs are, in current phrase, "cooler in summer and warmer in winter" than the open fields. These figures show that forests do exert a powerful influence, but whether mankind in general gains in water and warmth more than it loses in arable land must still be classed among the unanswered questions.

"MY SUMMER IN A GARDEN."

II.

POOR man; his troubles do not end with getting his seeds under ground. His plants must be hoed, the weeds must be pulled up. "The roots of the docks go deeper than conscience." Talk about the London docks!—the roots of these are like the sources of the Aryan race." This worry drives sleep from his pillow, and hurries him from bed in the early morning hours. And the weeds are not his only torment—he has other troubles—the bugs; but hear his complaints:

I awake in the morning [and a good thrifty garden will wake a man up two hours before he ought to be out of bed] and think of the tomato-plants—the leaves like fine lace-work, owing to black bugs that skip around, and can't be caught. Somebody ought to get up before the dew is off, [why don't the dew stay on till after a reasonable breakfast?] and sprinkle soot on the leaves. I wonder if it is I. Soot is so much blacker than the bugs, that they are disgusted, and go away. You can't get up too early if you have a garden. You must be early due yourself, if you get ahead of the bugs. I think, that, on the whole, it would be best to sit up all night and sleep day-times. Things appear to go on in the night in the garden uncommonly. It would be less trouble to stay up than it is to get up so early.

In another week we find our gardener radiant over a discovery he has made, that his garden contains, "if not original sin, at least vegetable total depravity"—think of it—in the shape of snake-grass. From this discovery he is deducing profound theological truths, when a new enemy demands his attention:

The striped bug has come, the saddest of the year. He is a moral double-ender, iron-clad at that. He is unpleasant in two ways. He burrows in the ground so that you cannot find him, and he flies away so that you cannot catch him. He is rather handsome, as bugs go, but utterly dastardly, in that he gnaws the stem of the plant close to the ground and ruins it without any apparent advantage to himself. I find him on the hills of cucumbers [perhaps it will be a cholera-year, and we shall not want any], the squashes [small loss], and the melons [which never ripen]. The best way to deal with the striped bug is to sit down by the hills and patiently watch for him. If you are spry, you can annoy him. This, however, takes time. It takes all day and part of the night. For he fleeth in darkness, and wasteth at noonday. If you get up before the dew is off the plants—it goes off very early—you can sprinkle soot on the plants [soot is my panacea: if I can get the disease of a plant reduced to the necessity of soot, I am all right]; and soot is unpleasant to the bug. But the best thing to do is to set a toad to catch the bugs. The toad at once establishes the most intimate relations with the bug. It is a pleasure to see such unity among the lower animals. The difficulty is to make the toad stay and watch the hill. If you know your toad, it is all right. If you do not, you must build a tight fence round the plants, which the toad cannot jump over. This, however, introduces a new element. I find that I have a zoölogical garden on my hands. It is an unexpected result of my little enterprise, which never aspired to the completeness of the Paris "Jardin des Plantes."

"Jubilate," says our gardener at the end of the fourth week, "my garden is hoed for the first time! I feel as though I had put down the rebellion. Only there are guerillas left here and there about the borders and in corners, unsubdued—Forrest docks, Quantrell grass and Beauregard pigweeds.

This first hoeing is a gigantic task: it is your first trial of strength with the never-sleeping forces of Nature." And now that it is finished, there is a drawback to his rejoicing; and that is, the garden now wants hoeing the second time. "I suppose," he remarks, "that if my garden were planted in a perfect circle, and I started around it with a hoe, I should never see an opportunity to rest. The fact is, that gardening is the old fable of perpetual labor: and I, for one, can never forgive Adam, Sisyphus, or whoever it was who let in the roots of discord. I had pictured myself sitting at evening with my family, in the shade of twilight, contemplating a garden hoed. Alas! it is a dream not to be realized in this world."

Then his mind turns to the subject of shade trees in a garden; if a garden is for the pleasure of man, he would find more pleasure in it if it could be shaded. Since trees are objected to, he suggests an awning removable at will. Or, a less expensive method would be, to have four persons of foreign birth carry a sort of canopy over you as you hoed, and then there might be some one at each end of the row, with cool and refreshing drink. Polly at work in her flower-garden attracts his attention and observation. He describes her hoeing as "patient, conscientious, even pathetic, but neither effective nor finished. When completed it looked as though a hen had scratched it: there was that touching unevenness about it." DUET.

ONEIDA CIRCULAR.

WM. A. HINDS, EDITOR.

MONDAY, MAY 6, 1872.

A WORK FOR CAMPAIGNERS.

Greeley's nomination to the Presidency, of which the reader will find an account in our news column, brings Socialism to the front; for Greeley was and is the real father of Socialism in this country. Our "History of American Socialisms" ought to be a "campaign book;" for it is the only book that gives a full and authentic account of Greeley's career as a Socialist. Whether it would work for his election or against it may be matter of doubt. It would win votes for him among the progressives, but might damage his prospects among the conservatives. It certainly ought to be read by every one who wishes to form a comprehensive judgment of Greeley from his past record. Fortunately Lippincott and Co. have recently reduced the price of it to \$3.00 per copy, and we presume it could be furnished to campaign clubs at still lower figures.

The following references, copied from the Index to "American Socialisms," show what sort of material may be found in that work:

Greeley, Horace, introduces Fourierism, pp. 14, 201; acknowledges the success of the religious communities, 138; treasurer of Sylvania Association, 208, 233; toasted by Brisbane, 226; his position, 229; pledges his property to the cause, 232; relation to Ohio Phalanx, 356, 258; letter to Cincinnati Convention, 356; address at N. A. Phalanx, 463; offers a loan to N. A. Phalanx, 501; controversy with Raymond, 562; pronounces the Oneida Community a trade-success, 510; summary of his socialistic experience, 653, 655.

AN ENGLISH VIEW OF COMMUNISM.

THE following statement concerning common ownership and private ownership occurs in a discourse by Rev. J. S. Davies of England, on "Communism," copied from *Good Words* into the *New York Witness*. We commend it to all who think of private property as sacred and of Communism as a spawn of infidelity:

According to its strictest definition, "Communi-

sm" means the possession of everything in common, and of nothing in private ownership. But Communism of that absolute degree is entirely a matter of the logical imagination. If there is to be any practical discussion of possible—even of conceivably possible—Communism, we must consider it as a thing of degrees. The general principle running through all degrees of Communism is this, that the property of men living in society should be regarded as belonging *in some sense* to the whole body. "Then," some one will say, "we are all Communists." So we are, of some degree or kind. It is an important fact, of which we must not lose sight, that the principle of Communism can hardly be stated in any general form which shall not demand universal acquiescence. Differences arise in considering how that principle should be carried into effect. The differences are endless. Questions of such difficulty present themselves in dealing with the subject of public claims and private rights, that I very much doubt whether any one here knows precisely where his Communism begins and where it ends.

There are those who think there is irreverence and danger in discussing these questions at all. They would have property treated with the respect due to a divine mystery, as a thing not to be approached even in thought without delicacy and caution. They speak often of the *sacredness* of private property. Now various objects have been sacred in various religions. But it is not the Christian religion that has ever consecrated private property. To a Christian trained in the authoritative writings of our faith the notion of treating private property as something sacred ought to seem utterly strange. The *common* interest is invariably exalted over the *private* in the Bible. The principle of private property receives contumelious rather than reverent handling in the New Testament. The common interest, on the other hand, is associated with all that we are taught to hallow most reverently and to seek most devotedly. It is enough for me to remind you of the history of the Day of Pentecost. The Christian Church, which began to exist on that day, finds in the events of it the germs and the laws of its whole subsequent existence. An impulse, we believe, then came fresh from heaven to create a brotherhood of those who had acknowledged Jesus as Lord. Three thousand souls were moved to repentance and faith. And of these it is recorded, "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." This was Communism, almost of the absolute degree. The first impetuous fervor of Christian feeling gave its consecrating sanction, not to the principle of private ownership, but to the principle of surrendering private ownership for the sake of the common happiness.

Private ownership has its strength, not in religion or reflection, but in the spontaneous impulses of human nature. Put religion and reflection aside, and there is no fear of the principle of private property being called in question. A man naturally likes to have his own things, and to do what he likes with his own. He may go further, and like to have his neighbor's things also; and that inclination has sometimes been erroneously described as Communistic. But it is not Communism if I take anything from any body in order that I may appropriate it to myself. The thief, even more than the honest citizen, is a votary of the private property principle. Religion and reflection, though they may recognize individual ownership as an indestructible condition of human life, and may see many advantages resulting from it, find that their work lies not in asserting the principle or stimulating the instinct of such ownership, but rather in proclaiming an opposite principle, that of united interest, as higher and worthier, and having a divine right to rule over the other.

It is true that the weaker may discern that it is to their personal advantage that many things should be possessed in common; and a great deal of the actual Communism that has prevailed in social arrangements has been due to this perception. The weaker have held together, and by so doing have been able to procure arrangements favorable to their condition. But the same fact has induced thoughtful and benevolent persons, with no view to their own interest, to advocate the same policy. If you draw back in thought to a mental position from which you can contemplate society as it is, and speculate how it might be improved, the sufferings of the poor and the follies of the unthinking and unstable will be sure to engage

your attention. You may think yourself incompetent to form any theory at all about the improvement of society. It is just possible you may persuade yourself that nothing better can be devised than the competitive struggle for existence in which the helpless go to the wall. But if you have imaginative enterprise enough to construct an ideal scheme of social constitution, your scheme will almost inevitably be more Communistic than the existing arrangements of society. Thoughtful speculations about society may be said to incline all but universally towards a more developed Communism.

Mr. Davies' discourse was evidently intended to cover the whole subject of the rise and progress of Communism, and includes some account of the philosophical speculations of Plato, who "found absolute Communism to be an indispensable condition of a well-ordered and ideally perfect state;" a fuller account of Sir Thomas Moore's "Utopia," which first appeared in the same year in which its author was admitted into the English Privy Council, 1516; and which, as most persons know, is an entertaining description of a happy island whose inhabitants enjoy perfect Communism, and therefore constitute the only genuine *commonwealth*—where every man's care is to keep the public stores full—where there is no unequal distribution, no poverty and no distress—where all are freed from anxiety for their own welfare or that of their children—where none wear themselves out with perpetual toil from morning to night, as if they were beasts of burden. Then follows some account of the rise of the Guilds of the Middle Ages—religious, town or merchant, and craft guilds; in the course of which he shows that the antagonism between the craft guilds and the merchant or town guilds was identical in character with that now existing between laborers and capitalists, giving rise to Trades-Unions. Then is given a sketch of the great socialistic movements of the present century (for the materials of which the writer was mainly indebted to Mr. Noyes's "History of American Socialisms"), and from which it is evident that Mr. Davies regards the operations of Owen, St. Simon, Fourier and others as evolutions from the struggles of the preceding centuries in behalf of the less favored classes of society; the Shakers, Oneida Communists and other religious societies being classed with the rest, as "grotesque associations" which have succeeded in avoiding the domestic difficulty. Then follows some sketch of the objects of the International Society and other organizations—the discourse closing with caution against "wild schemes and extravagant promises," while suggesting to the working people that they should strive to make themselves independent by combination—that they "insure themselves against the fluctuations of employment, against sickness, against old age, against the over-eagerness of capitalists, by wholesome combinations in as many forms as they find it expedient."

We have thus attempted but the briefest outline of a discourse which will command some attention in both England and this country. Its publication may at least be regarded as one of the signs of the times. Its grand defect is in attempting to group in close unity things which are widely dissimilar. While all the various theories and organizations named by Mr. Davies may conduce to the same desirable end—the elevation of the working masses, yet inasmuch as the controlling objects and principal methods of some of them are entirely different from those of others, such general grouping may be fairly criticised as tending to mislead. The essential characteristic of Communism, according to Mr. Davies' own definition, is a common interest in place of individual ownership; but Guilds, Trades-Unions, and even some of the lower forms of socialism included in Mr. Davies' grouping, do not pretend to substitute

common ownership for individual possession; it is indeed a question whether they do not intensify the selfish sentiment: how unjustifiable, therefore, is it to bring them all together under the term "Communism!" One might as well class together Congregationalism, Presbyterianism, Unitarianism, Comtism and Infidelity under the general term "Religion," on the plea that they all favor education, and so indirectly favor the devotional principle!

A letter was received the other day, in which the writer said he had heard that the Community had made a physiological discovery, called "male constancy" or "male continence"—he was uncertain which, but wished us to send him some tracts on the subject. The physiological discovery relates to "male continence," but our correspondent might have been assured that the Community have also discovered the secret of "male constancy"—in respect to which (judging from the increasing frequency of divorces and other signs of social unfaithfulness) instruction is very much needed in many quarters. We have no tracts ready for circulation on this last subject, but would commend to the afflicted a constant perusal of the CIRCULAR.

There are many indications that a great change is taking place in the opinions and practices of the religious, church-going people of this country on the subject of the observance of the Sabbath. Views are now expressed by journals claiming to represent the best religious sentiment of the country which twenty years ago would have been denounced as subversive of Christian morals. Even those which, like the *Independent*, favor a pretty strict observance of the Sabbath, base their exhortations upon grounds of expediency rather than upon the teachings of the New Testament. That paper says:

The spirit of the New Testament is opposed to any strict enforcement of the Sabbath, and we believe that every reference to it in the Gospels or in the Epistles of Paul is in the line of laxity rather than stringency, and that Sabbath-breaking is nowhere included in the list of sins. Indeed, from the New Testament alone, one could hardly decide whether the Sabbath was not wholly abrogated with the peculiar Jewish ritual. It is quite plain to us that on the words of Scripture it is impossible to base the enforcement of the theory which underlies what is commonly called the New England Sabbath.

COMMUNITY JOURNAL.

ONEIDA.

—April lavished her "smiles" upon us this year. There would be occasional signs of "tears," but very few fell. On the contrary, golden, cloudless days succeeded one another almost without interruption.

—Mr. T., our horticultural chief, tells us that the fruit-buds appear to be uninjured by frost, and that we may expect a fine crop of apples. Pears, too, promise well, particularly the Bartlett, which received a fatal nip last year.

—Our florists are busy with spade and rake, putting their gardens in order. Though May, the "month of flowers," has come, the season is so late that few things are yet in bloom.

—The usual spring house-cleaning, with all the accompaniments of painting, varnishing, etc., goes vigorously on these days. The Lower Sitting-Room is already made resplendent by a new carpet. To commemorate this event, the occupants there had a "house-warming" a few evenings since, at which games were played. "Hunt the Slipper" and "Spat 'em Out" were entered into with zest by a merry company, and among others by Mrs. R., a lady of four-score summers.

—Among the new books in the Library we notice three old-time works, which are considered rather indispensable to all public libraries, but of which we have previously had no complete editions—Hudibras, Samuel Pepys' Narrative, and Spenser's Fairy Queen.

—Our last weekly musical sociable was opened by the orchestra with a German overture. Then followed a beautiful song by the children—"Moonlight on the Lake." Next came some old familiar dance music by the orchestra, and so witching that it nearly succeeded in bringing some of the young people on to their feet for a schottish. Then followed the "Carnival of Venice," violin and piano. After this the orchestra gave us part of the "Opera without Words" by De Beriot and his son, the first performance of which two weeks ago was so captivating. In conclusion the Club, with orchestral accompaniment, sang, "Jerusalem, my Glorious Home."

—Our parlors are fragrant this morning with the delicate perfume of the Trailing Arbutus. We had heretofore been dependent upon the kindness of our friends at W. C. for our enjoyment of this shy, sweet flower, and supposed at first, naturally enough, that it was so in this instance; but what was our surprise to learn upon inquiry that Mr. T. had brought the flowers from Oneida Lake (which is now quickly reached by the Midland), whither he had been on business. He found them abundant in the woods near the depot. This discovery is very pleasing to the many who appreciate this charming flower. It has heretofore been too shy for our gardens both here and at W. C., but now that it is found to be indigenous to a place so near here we presume our floral enthusiasts will make fresh attempts to induce the coy beauty to flourish on our grounds or in the adjacent woods.

Bulletin from Babydom.—Gertrude, the only addition since our last report, is four months' old to-day. She weighs 18 pounds; has only seen the laughing side of life so far. Some babies drink in sorrow with their earliest milk, and have to take peppermint and anise-seed continually for the first three months; but Gertrude has been very happy in that respect, and has utterly falsified Shakespeare's picture of the "infant mewling and puking in its nurse's arms." The mother, it is true, has regulated her diet with some reference to her baby's good, avoiding acids, spices, stimulants and crudities, as all our mothers find it profitable to do. But there is something in the disposition. One baby is born with contentment, another with unsatisfied desire. Richard during these first months was not sick, and he was by no means fretful; but he seemed to be utterly dissatisfied with his lack of development, to be stretching forward every minute to some new attainment. Gertrude just laughs and grows, contented with simple babyhood. —George W. and Elinor and Agnes have been put into the primary department of the Children's House, while Richard and Humphrey have graduated from there and gone in with the "big children." We have added to the suit of rooms occupied by the smaller set, and increased their attendants. They are all well, as are the babies yet unweaned. The opening season is a fountain of joy to them. Poets sing the praises of spring year by year, but nobody enjoys its wonders and charms like little children.—The material economies of bringing up a dozen children together are very great, but after all the economy in moral training is the chief advantage. We do not say you can train a dozen children together as well as you can one alone, but we say that you can train a dozen together *better* than you can one alone. Elinor was My Lady Imperious in the Lower Sitting-room, where she was the only baby; but in the East Room, with Ruth and Pierrepont and all

the rest, she is as meek as a lamb. Her disposition is so excitable that when she was put into the Children's House one of the girls was heard to say, she hoped they would not spank Elinor every time she had a fit of temper, for she would be black and blue all the time if they did. This was said with girlish exaggeration, of course; but the Children's House folks themselves apprehended some trouble. Well, what do you think? She has been in there a week, and not had any spanking at all, not so much as a sharp word. You would not suppose she could be unpleasant. She falls right into the spirit and ways of the place. The nimbus there prevails over her. The imitative propensity in her own childish nature is a great help. She follows the lead of the others. She sees what Pierrepont does, the next above her. He is laid down every day about eleven for a nap, and goes to sleep without any attention. She consents to be laid down and left in the same way, though her mother used to make quite a job of getting her to sleep. She never frets now for want of diversion. The other children are a constant diversion to her. In short, she is so happy it is quite a miracle to those who watch her. George W. did not like bread and milk before he went into the Children's House; at least, he persuaded his mother that he did not; but up at the table there with the rest he eats it as lustily as any of them.—Lay out your labor on the first two or three. Have their parents the best. Let them be the children of stirpiculture. Then train them in all that is generous and pleasing, teaching them the confession of Christ, and for the rest of the dozen you may trust a good deal to imitation and sympathy. The principle operates in common families no doubt, the oldest child influencing the character of all that follow; but a disparity of two or three years is less favorable than a disparity of a few months. You must not put your example at a discouraging distance. The sympathy of comparative equality is necessary to make it most effective.

WALLINGFORD.

—Mount Tom is once more lively with the tinkles of sheep bells.

April 25.—The first building lot was sold to-day on the west side of the Quinipiac.

—The office corps is engaged on a testimonial catalogue for a manufacturing company in West Meriden.

Friday, 26.—Upon awaking this morning we found that summer temperature had stolen upon us unawares. Woolen gowns were gladly exchanged for those of thinner texture. The men brought out their linen coats and straw hats; and doors and windows were thrown open for cooling breezes. The thermometer, hanging in a shady place on the lawn, was closely watched, and in the middle of the afternoon the mercury was announced to stand at eighty-eight—just before supper at eighty-five. After supper some of the folks strolled down to the dam, while others sat in chatting groups here and there on the lawn.

—In the meeting last evening, T. made a diagram showing the proposed route of the New York, West Shore and Chicago railroad through the O. C. grounds. About half the folks immediately crowded around the table where T. was sitting to catch a glimpse of the chart, while the rest stood back and "talked railroad." We had been advised by the vivacious O. C. journalist to "haul in our horns" about our "little enterprise" here, in view of the more magnificent enterprise there. That we acted on his advice, on this occasion at least, may be inferred from the fact that the word "dam" was scarcely heard for full fifteen minutes.

—In one of our late evening meetings Mr. H. remarked—"What a wonderful, miraculous thing it is to have love in the heart! I am thankful for the

smallest quantity or degree of love. Persons do not readily appreciate love. They may think they get an understanding of it in their first experience with passionate attraction; but judging from my own experience, I should say they then come far short of a full appreciation of true love—the love of God.”

WILLARD'S PRACTICAL HUSBANDRY: A Complete Treatise on Dairy Farms and Farming—Dairy Stock and Stock Feeding—Milk, its Management and Manufacture into Butter and Cheese, etc. etc., New York: D. D. T. Moore Publisher.

This is a valuable treatise; and we wonder that such a work has not sooner appeared. However, it seems to have fallen into the right hands at last. The author is well known by reputation, not only in his own county, but throughout the dairy country, as a practical dairyman, and his books doubtless will be perused with the interest due to its merits, by the large class of people engaged in the business of which it treats. The hints and instructions given in the work should induce general changes, especially in the management of stock and in the manufacture of butter and cheese. We have looked through Mr. Willard's book with much satisfaction, and may in a future number present to our readers some extracts from it.

NEW LITHOGRAPHIC PRESS.

PARKER BROTHERS, of Meriden, Conn., are making a new Lithographic Power Printing Press, which bids fair to supersede in a great measure the hand-press so long used. The press is a compact, well-built machine, occupies a space of only about four feet square, and is intended for the printing of lithographic circulars, letter-headings, bill-heads, and the smaller kinds of work, which have hitherto been printed almost exclusively by hand. It will print a sheet fourteen by seventeen inches, or any size smaller than this; the printing of larger sheets being done by the Hoe power-presses, or those of English make.

The novelty in the construction of this press consists in the curving of the surface of the stone, on which the lettering is engraved or transferred, so that the impression is the result of the contact of two cylinders, similar to the type-revolving machines in use in the offices of our large dailies. The surface of the stone is curved by a machine made for the purpose, and when once used can be refitted for use again at a comparatively small expense. This operation may be repeated so long as the stone retains sufficient thickness to bear the strain of the impression.

The great economy of such a press over the hand-press will be seen by a comparison of their relative rates of speed. Two hundred impressions an hour is a good rate of speed for the hand-press, while it is claimed that the power-press will print two thousand sheets per hour with ease, and can be run at even greater speed. Mr. Boynton, the inventor, showed us samples of work not inferior in appearance to ordinary lithographic printing, which were printed on his press at the rate of ten thousand impressions in four hours. We understand that our acquaintance, Mr. T. H. Senior, has secured the agency of this press, with good prospect of introducing it into general use.

A JUDGE'S OPINION OF JUDGE MCKEAN'S COURSE IN UTAH.

Cleveland, April 20, 1872.

TO THE CIRCULAR:—I cannot help feeling gratification at the decision of the U. S. Supreme Court, declaring the mode of summoning jurors adopted by Judge McKean in his court at Salt Lake City illegal, even though the result may be to

release some actually guilty of crime. The facts are these: Congress organized the Territory of Utah in 1850, provided for a legislature, and authorized it to legislate on all matters of internal concern. This territorial legislature provided for the drawing and summoning of jurors in the courts in the usual way, by certain local officers selecting a certain number of names of citizens annually, and sending them to the county seat, the names to be put in a box, and jurors to be drawn therefrom, and those thus drawn to be summoned to serve. But these local officers are mostly Mormons, and McKean and Co. said—"The jurors will be Mormons, and Mormons will not convict Mormons." In the States, the selection of jurors for the U. S. Courts is controlled to a great extent by the U. S. Marshal under the law of Congress. So McKean, acting as if he were in a State instead of a Territory, directs his Marshal to summon juries, deciding that the territorial law respecting juries did not apply to his court, and he would have none of the Mormon juries. So his Marshal summons juries; and in this way they are "packed" with anti-Mormons. This the U. S. Supreme Court, with the rigid orthodox Judge Strong and others, unanimously say is unlawful. No matter for the result, no matter that Brigham Young charged with murder is discharged from the pending indictment—the Supreme Court say to Judge McKean, "Your court and your jury thus constituted and organized are no better than a vigilance committee, a mob; your authority is no better than that of Judge Lynch." No matter that the result of the method provided by the territorial law is to "pack" juries with Mormons; it is the law, and zeal to convict Mormons must not cause us to forget the law. Circumstances have come to my knowledge satisfying me that McKean was appointed Judge because it was discovered that he would be the pliant instrument of those who wished, through bigoted zeal, to persecute as well as prosecute the Mormons. He and others have since been endeavoring to carry out the programme; but they have met with a signal overthrow; and it seems to me we all have reason to rejoice in the interests of liberty and of progress. The spirit of the common law is triumphant in this matter of unlawful efforts to put down a faith, as I believe it always has been.

Having no sympathy with Mormonism, I have less than none, if possible, with Mormon prosecutors.
Very truly, J. W. T.

THE GREAT COLISEUM BLOWN DOWN—ANOTHER ALREADY RISING.

Boston, April 30, 1872.

DEAR EDITOR:—It is now the fourth day since the downfall of the new Coliseum in this city, and as a nine days' wonder, the event is still fresh in everybody's mind. The elements of nature do nothing by halves when a favorable opportunity presents itself; and it was so in this case; a complete wreck was made of the monster edifice. Allowing a little play on words, the music of that wind-storm must have had its key-note among the "flats," for the whole thing is flat enough. Nothing sticks up on the site but one or two derricks, and they are to be taken down, I believe, to-day. As viewed from the car-windows of the Boston & Albany R. R., which skirts close to it, the sight is a sorry one indeed. Out of the *débris* nothing of value can be used in the reconstruction but a few of the large timbers; all other lumber was reduced to the condition of ready-made kindling wood. Thirty thousand dollars, the papers state, may cover the damage done by this "blow," but I shall not be surprised to learn that the loss is much greater.

But it would seem that the pluck of Mr. Gilmore and his associates is equal to the occasion; for the

wrecked material has already been partly removed, so that the re-building begins this morning. Two gangs of men are to be employed, one commencing at 4 o'clock A. M., and continuing until noon, and the other to work from 12 to 8 in the evening. Calcium lights were tried last night, and the *Advertiser* of this morning reports them a success; so a night gang of workers is to be added. The announcement is made that the new building is to be completed by the 10th of June, and I presume that Yankee energy will accomplish it. To do this, however, much architectural ornament contemplated in the original plan will be omitted. Security, simplicity and convenience in the structure seem to be the watch-words of the managers of the forthcoming Coliseum; and security should stand where I have placed it, first in the list; for it would be a sad thing indeed for a building like this to go down with seventy-five or eighty thousand people inside of it. However, abundant assurance is given by the business board on this point, so that the public may feel safe in regard to it, but positive thoroughness will be indispensable. To this end the future building will be twenty-five feet less in height than the one just destroyed, and the arched-roofed supports will be displaced by three hundred erect pillars which, for the sake of safety, are far more desirable. On the whole, it is very likely providentially for the best that this first structure has been demolished, that a more substantial one may take its place.

The grand exhibition is now expected to open on the 17th of June and to terminate on the 4th of July. We are told that Strauss will be present, with his first-class European orchestra, to increase its many attractions. The purpose of the managers, I understand, is to make it superior to anything of the kind in history.

OCCASIONAL NOTES.

v. *Minneapolis, Minn.*

DEAR CIRCULAR:

Thompson, twenty-five miles from Duluth, is a small place with great expectations, based on the fact that the St. Lewis river—a large and ever-flowing stream—on which it is situated, makes here a descent of 200 feet to the mile for nine miles—forming one of the greatest water-powers in the United States, though as yet wholly undeveloped. The Northern Pacific Railroad Co. talks of developing it, and of improving the stream above the falls, so that it can be made a "drivable river," for running logs down from the rich pine district of the North. The finest timber in the whole country is said to be found up this river, and if the stream is not improved, a branch railroad will probably be built into the pine country. The stream is quite rapid and full of slaty rocks, filling the logs in rafting with slate, so rendering them unfit for sawing.

From Thompson the railroad runs down to Duluth on the north bank of the St. Lewis, which is here over one hundred feet above the river. The road has been built on a heavy grade up the side of this river at great expense; and it seems impossible to find room a portion of the distance for the construction of another track as proposed.

Duluth on Lake Superior does not enjoy the advantages of a natural harbor, and a large sum has been expended in constructing a breakwater out into the lake for the purpose of making an artificial harbor. This breakwater is not satisfactory; it is found that the harbor thus formed is not sufficient security against the severe storms that frequently arise on the lake. One vessel last summer broke over five hundred dollars worth of hawsers and suffered considerable damage besides, while moored in the harbor during a storm. A narrow promontory extends from Duluth seven

miles from the southern border of the lake, forming a long bay. The St. Lewis river empties into this bay, and passes out into the lake through a narrow channel at the end of the promontory. This bay and channel form the entrance and harbor of Superior, which for many years was the only port on the lake in this vicinity, and has long been known as a prominent trading-post. The Duluth people, finding their present harbor facilities insecure, have cut a canal through the neck of the promontory connecting the Superior Bay with the lake at their city, and by dredging the bay they expect to have a good and safe inside harbor. The Superior people claim that the opening of the canal at Duluth tends to divert the river St. Lewis from its natural course, and that in consequence the channel into the lake is filling up. The State Government of Wisconsin instituted legal proceedings against the constructors of the canal, and as a compromise it was decided that the Duluthians should construct a breakwater in the bay to stop the waters of the St. Lewis river from running out into the lake via Duluth. A breakwater was erected last fall, but the Superior people claim that it was not properly built, and the matter has occasioned considerable bitter feeling between the two places.

Duluth is shut in by high slaty rocks on the west and north, and for miles in these directions the country is of this peculiar formation, and wholly unsuitable for agricultural purposes. I was told by those who have traveled over the line of the Union Pacific road, that for over one hundred and fifty miles west of Duluth the road traverses a very poor pine country; it passes through an alkaline tract for a distance of fifty miles; and the same tract extends to the north several hundred miles, but the section of land known as the "Otter Tail Country" is described as very fertile and suitable for growing wheat and raising cattle.

At Superior I met a surveying party, who had just come in from a four months' sojourn in the wilderness, where they had been locating the northern part of the Central Wisconsin railroad, running from the lower portion of the bay some twenty miles below Bayfield, on Lake Superior, at or near a point known as Ashland. They all wore Indian moccasins over thick woolen socks, and said that they were the most comfortable things they had ever worn. The party had succeeded in locating thirty miles of the road in a very rough country through the noted Manoka range. This range is twenty-eight miles in length, and several miles wide. The range is rich in iron ore, and the iron made from it stands high for making all kinds of edged tools. In grading for the new road the Company will be obliged to cut through hills in which the veins of iron ore are twenty-five or thirty feet thick. At the lake terminus of the road for the accommodation of this immense iron interest there is a large and secure harbor, in which suitable docks can be built out to where sixteen feet of water will afford ample facilities for unloading the iron from trains. From the iron district the railroad has been laid out with a down grade of 700 feet, so that heavy trains can be hauled from the mines at small cost.

Copper and lead also abound in this portion of Wisconsin, and it is expected that silver mines will yet be developed. Silver Island, on the northern shore of the lake, promises to be a very rich mine, the ore yielding over \$3,000 per ton. A drift has been run under the lake, and in one place the vein was found to be so rich, that an artificial bottom was made to the lake at the point where the bed crops out, thus securing the whole of the vein. There is considerable said about the gold and silver interests in the vicinity of this Silver Island on the shore of the lake, and another season there will probably be quite an excitement in regard to it.

Capt. Rich of the corps of engineers informed me that during the four months they had been absent his party consumed four tons of provisions, which were all carried on the backs of Indians or half-breeds to his camp, at times thirty miles distant from his base of supplies. The country is so wild and rough that they found it impossible to get horses through. There are two or more large Indian reservations and some settlements of Indians in this section. The captain said that he did not hear of the Chicago fire until about two months after it had taken place—being shut off from all communication with the outside world.

H. G. A.

HOT-SPRINGS IN THE ROCKY MOUNTAINS.

III.

Extracts from the articles of F. V. Hayden in *Silliman's Journal of Science and Arts* continued:

In the Lower Geyser Basin, although there are many groups of most interesting springs, none of them can rank as geysers of the first class. Over an area of about three miles in width and five in length, the surface seems to be literally riddled with the orifices of active, quiet, dying and dead springs. There must be at least a thousand of them. Some of them may be called true geysers having rather regular periods of activity, and throwing up columns of water from two to six feet in diameter to the height of 15 to 30 feet. One geyser, with quite a small orifice, played every fifteen minutes or so, sending up a column of water 20 to 30 feet high. A large number of the springs were in a constant state of violent ebullition, throwing the water up two to four feet. Occasionally an unusual impulse was given to the column, sending it up 10 or 12 feet. One of the most remarkable of the springs in this lower basin had built up for itself a cistern, which for beauty and elaborateness would compare well with those of the springs on Gardiner's river. We call it the *architectural fountain*. The whole basin is about 150 feet in diameter. Near the center is the rim of the spring, which is about 25 feet in diameter; the water is in constant agitation, occasionally spouting up a column of water, like an artificial fountain, and filling up the reservoirs and the sides for a radius of 50 feet or more. The siliceous accumulation made by this spring descends for several hundred feet in innumerable semi-circular steps varying from one-fourth of an inch to two inches in height, and is exquisitely beautiful in all its details. When in active operation a column of water is thrown 30 to 60 feet high, when the waters spread over a radius of fifty feet, filling the numerous reservoirs that surround the immense rim of the basin. There were other tunnel-snapped basins with elegantly scalloped rims, which were covered all over the inner side, to the depth of 10 to 20 feet, with bead-like tubercles of silica. Sometimes these siliceous beads were arranged in large numbers like *Fungia* corals, or like the heads of cauliflowers.

Up the Firehole river about ten miles, there is the Upper Geyser Basin, where the great geysers are found.

In the Lower Geyser Basin on both sides of the Firehole, even up among the foot-hills of the mountains on either side, are springs in a state of greater or less activity, and upon the very summits of the mountains is here and there a steam vent. But none of the Grand Geysers are found here. For four or five hours in the early morning, this valley presents one of the most interesting pictures that can well be imagined: columns of steam are rising from a thousand vents, completely shrouding the valley as with a dense fog. A view of the city of Pittsburg from a high point would convey some idea of the appearance of this valley, except that in the former case the dense black smoke arises in hundreds of columns, instead of the pure white feathery clouds of steam.

The Upper Geyser Basin is located very near the source of Firehole river, and between it and the Lower Geyser Basin there is an interval of about five miles in which the hills come close to the river on both sides, and the springs occur only in small groups. Although possessing some interest yet there were so many others in the region that they did not attract much attention. The valley, as well as the bed of the creek, is covered with old deposits, showing clearly that these springs have been successively breaking out, reaching their culminating period of activity, and then dying out, ever since the Pliocene era. Above this woody and rocky interval, the valley again expands, and a branch comes in from the southwest, which we call Iron Spring Creek, on which are located many more springs. This stream receives its name from the vivid yellow and pink clays, on both sides, from mouth to source. Ascending the Firehole, we find the surface, on both sides of the river, covered with a thick siliceous crust, and completely riddled with springs of every variety. Quiet springs, with basins varying from a few inches to a hundred feet in diameter, are distributed everywhere. Some high pyramidal cones, with steam issuing from the summits, indicate the last stages of what were once important geysers.

Near the center of the basin, which is about two miles long and half a mile in width, there is one of the most powerful geysers of the basin. During our short visit of two days it operated twice. Our

camp was pitched within a few yards of it. The preliminary warning was indicated by a tremendous rumbling, which shook the ground all around us with a sound like distant thunder. Then an immense mass of steam burst out of the crater as from an escape-pipe, followed by a column of water eight feet in diameter, and rising by steady impulses to the height of two hundred feet; I can compare the noise and excitement which it produced only to that of a charge in battle. This wonderful fountain continued to play for the space of fifteen minutes, when the water gradually subsided and settled down in the crater about two feet, and the temperature slowly diminished to 150°. There are here two separate basins, one of which is in a constant state of violent agitation, while the other plays only at intervals of about thirty-two hours; and although, so far as the eye could detect, there was a partition of not more than two feet in thickness between them, neither of them seemed to be affected by the operation of the other. The decorations about these springs were beautiful beyond anything I had ever seen in nature. The most delicate embroidery could not rival them in their variety and complexity. The surface within and without was covered over with little tubercles of silica, which had a smooth enameled appearance like the most delicate pearls; down on the sides of the basin were large rounded masses like corals formed entirely of silica. There was one spring with a small elevated crater about two feet high, which threw up a small column of water, about twelve feet high, by continued impulses, like the movements of a saw, and thus it received the name of the Sawmill Geyser. There were probably from twenty to fifty geysers of greater or less importance in this valley; and it is quite possible that some of the springs placed in the quiet class operated at times as first-class geysers. There were also the Grotto Geyser and Castle Geyser. The crater of the latter is about 40 feet in height, and one hundred and fifty to two hundred feet in diameter at its base; it was built up of thin layers of the silica, which rise, much like steps, to the chimney on the summit, which is about ten feet high. Clouds of steam issue constantly from this chimney, and every few moments a column of heated water is thrown up fifteen to twenty-five feet.

But the most accommodating, and, in some respects the most instructive geyser in this basin was called by Messrs. Langford and Doane "Old Faithful." During our stay it operated every hour, throwing up a column of water six feet in diameter from one hundred to one hundred and fifty feet. When it is about to make a display, very little preliminary warning is given. There is simply a rush of steam for a moment, and then a column of water shoots up vertically into the air, and by a succession of impulses is apparently held steadily up for the space of fifteen minutes, the water falling directly back into the crater and overflowing in large quantities. It then ceases, and with a rush of steam for a few seconds closes the display for the time. Words can convey but an inadequate conception of the intense excitement which the scene produces upon the mind. Night and day some of the geysers are in operation continually, and, at certain periods, several of them perform at the same time.

TRUE LOVE.

Many women suppose they love their husbands, when, unfortunately, they have not the beginning of an idea what love is. Let me explain it to you, my dear lady. Loving to be admired by a man, loving to be petted by him, and loving to be praised by him, is not loving a man. All these may be when a woman has no power of loving at all—they may be simply because she loves herself, and loves to be flattered, praised, caressed, coaxed, as a cat likes to be coaxed and stroked, and fed with cream and have a warm corner.

But all this is not love. It may exist, to be sure, where there is love; it generally does. But it may also exist where there is no love. Love, my dear ladies, is self-sacrifice; it is a life out of self and in another. Its very essence is the pretering of the comfort, the ease, the wishes of another, to one's own, for the love we bear them. Love is giving, and not receiving. Love is not a sheet of blotting-paper or a sponge, sucking in everything to itself; it is an outspringing fountain, giving from itself. Love's motto has been dropped in this world as a chance gem of great price, by the loveliest, the fairest, purest, strongest of lovers that ever trod this mortal earth, of whom it is recorded that he said: "It is more blessed to give than to

receive." Now in love, there are ten receivers to one giver. There are ten persons in this world who like to be loved and love not, where there is one who knows how to love. That, oh, my dear ladies, is a nobler attainment than all your French and music and dancing. You may lose the very power of it by smothering it under a load of self-indulgence. By living just as you are all wanting to live—living to be petted, to be flattered, to be praised, to have your own way, and to do only that which is easy and agreeable—you may lose the power of self-denial and self-sacrifice; you may lose the power of loving nobly and worthily, and become a mere sheet of blotting-paper all your life.—*Mrs. H. B. Stowe.*

THE NEWS.

AMERICAN.

The Methodists are holding a General Conference in Brooklyn. Lay delegates are admitted.

Spool-cotton to the amount of fifteen million dollars is annually imported into the United States from Great Britain.

Baron d'Offenburg was introduced to the President April 30th, and presented his credentials as Minister of Russia to the United States.

There are exciting rumors about the relations between the United States and Spain; but the probabilities are that there will be no serious alienation between the two countries.

The United States Senate has reconsidered its former action, and passed the House bill admitting tea and coffee free of duty after July first, but refuses to admit coal and salt free.

Two young women have promptly taken advantage of the opening of Cornell University to women to apply for admission, and have passed an examination and entered the junior class.

On the receipt in Utah of a certified copy of the decision of the U. S. Supreme Court in the Englebrecht case, a large number of prisoners were discharged, including Brigham Young.

The New York Assembly has passed a resolution impeaching Judge Geo. G. Barnard of mal and corrupt conduct in office. Judge Cardozo, his supposed peer in corruption, has resigned.

Mexican refugees from Matamoros and its vicinity have thronged into Brownsville, Texas, and are so disorderly that the citizens have organized a military force to patrol the streets and keep the peace.

The Massachusetts legislature has enacted a law by which railroad conductors and station agents may be empowered to act as special constables, and arrest without warrant any disorderly persons on the cars or at the stations.

Daniel Drew, of New York city, has taken measures to found a new Methodist Seminary at Carmel, N. Y., his native place. It is to have thirty acres of land, buildings, libraries and apparatus for three hundred students, and an ample endowment.

The legislature of New York, after a long debate, adopted the charter for New York city prepared by the Committee of Seventy; but the Governor returned it to the House with a veto message, and his veto was sustained by the Assembly, many of the former friends of the measure voting against it.

The managers of fourteen different railroads united in demanding of the Government an allowance equal to the difference between their full passenger fare and the two cents per mile which was paid to them for the transportation of troops during the war; but their project came to an untimely end in the House of Representatives.

It has been decided to try the experiment for one year of opening the Cooper Union Library and Reading-room to the public on Sundays, beginning next fall. The question of opening the New York Mercantile Library on Sundays will be decided by vote of its members, and undoubtedly in the affirmative. The Academy of Design in the same city has already begun to open its rooms on that day.

The great topic of interest the past week has been the Cincinnati Convention of Liberal Reform Republicans. Hon. Carl Shurz was made permanent Chairman of the

Convention. Much difficulty was experienced in harmonizing the conflicting views of the delegates, but a platform of principles was finally adopted, embodying the following points:

Equal and exact justice to all.

Universal amnesty.

Local self-government with impartial suffrage; the supremacy of the civil over the military authority; the largest liberty for the individual consistent with public order.

Radical reform in the civil service: to which end no President shall be a candidate for reelection.

Moderate taxation, and a gradual reduction of the national debt: the subjects of protection and free trade left to the discussion of the people and of Congress.

A speedy return to specie payments.

The public domain to be held sacred to actual settlers.

On the sixth ballot Horace Greeley received 482 votes out of 714, and was therefore declared the choice of the Convention for the next President of the United States.

Gratz Brown, Governor of Missouri, was nominated for Vice-President on the second ballot.

FOREIGN.

The Emperor of Austria has appointed Baron Kubeck Ambassador at the Vatican.

The late Tycoon of Japan has been invited by the Mikado to accept an honorable appointment under the existing Government.

The British Government has appointed Lord Dufferin Governor-General of Canada in place of Lord Lisgar, the present incumbent.

Mr. Catacazy, late Minister from Russia to this country, has been retired from the Russian service since his recall from the United States, on a small pension.

The Carlists of Spain are understood to be retreating into France, notwithstanding the precautions taken by the French to prevent it. The French consider the movement of Don Carlos a failure.

The latest dispatches received in London from our Government are regarded by the English Government as a substantial withdrawal of the claims for "indirect losses" on account of the depredations of the Alabama.

The Postmaster-General of Great Britain has been notified that arrangements have been made by the colonies of New Zealand and Victoria in concert, for the transportation of the English mails by way of San Francisco to Australia.

The eruption of Vesuvius, after continuing several days, wholly destroying Massa di Somma and partially destroying other towns, rendering thousands homeless and destitute, is now decreasing. For a time the scene presented was indescribably grand.

Not long since a statement was published in the papers that the last Protestant church in Madrid, Spain, had been closed; but this report is now contradicted, and the counter statement made that there are eleven Protestant chapels open, with an attendance of about four thousand worshippers.

At Adelaide, Southern Australia, there were twelve days in January when the thermometer went up to 108° at mid-day in the shade, and did not fall below 82° during the night. The temperature of the water in the hydrants rose to 79°. There was a slight sea breeze on the beach, and thousands spent the nights there.

The Pope has notified the Government of Spain, that if it desires reconciliation with the Mother Church, it must modify the principles of religious liberty so as to restore the Roman Catholic religion to its former supremacy, remit to the priesthood the superintendence of the schools, and abolish civil marriages and the registry of births.

A telegram has been received in London, England, from Bombay, announcing that the steamer Abydos, which carried the English Livingstone Search Expedition to Zanzibar, had returned to Bombay with the intelligence that the great traveler was safe with the American, Stanley, a correspondent of the *New York Herald*, sent out by the proprietors of that enterprising journal to solve the question that has so long perplexed the world.

The Tichborne claimant, who has been indicted for forgery and perjury before the criminal courts of Eng-

land, is thought to be in a better position for maintaining his case than he was before, inasmuch as his defense against this charge will amount to a new trial, at Government expense, and it is thought before a judge more likely to render an impartial verdict. 891 people living on a part of the Tichborne estates have signed a petition asking the Crown to aid the claimant in his defense in the forthcoming trial.

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